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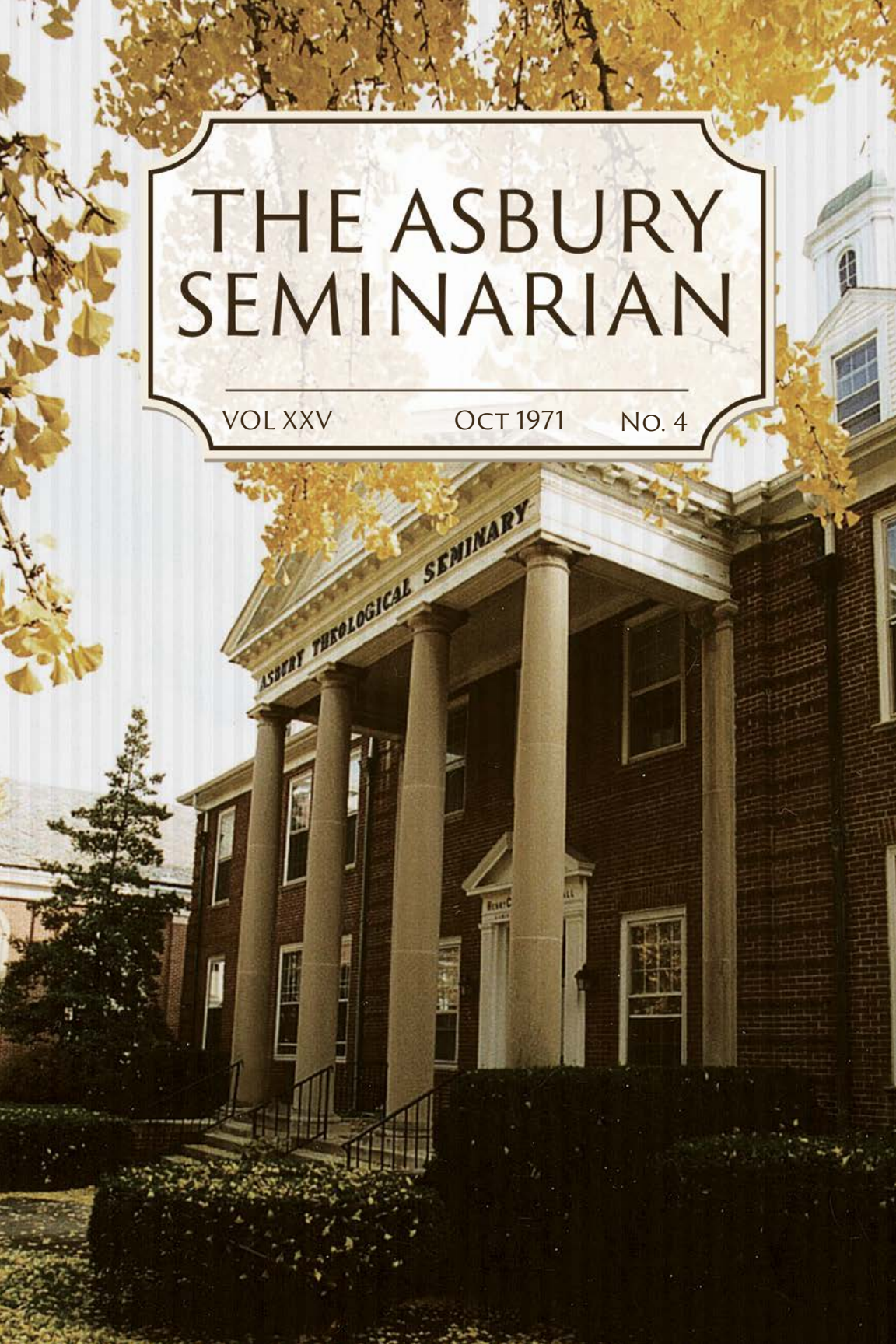

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EDITORIAL

THE PEACE MOVEMENT

by Kenneth C. Kinghorn*

It is not possible to identify any specific organization as the "peace movement." In fact, the peace movement is more a mood than an organized body. For present purposes, this editorial will consider the peace movement to be the general desire for peace in Vietnam. With reference to Vietnam, the peace movement has developed certain overtones which in many ways are unique in the history of our nation.

In the first place, never before in the history of the United States has such a sizeable percentage of our population raised the question which has been characteristic of the modern "peace movement." That question is whether American policy is necessarily the right policy. "My country: right or wrong" is a slogan fewer and fewer people are willing to adopt with respect to the present war in Vietnam. Many persons regard an uncritical acceptance of national policy as irresponsible "pseudo-patriotism."

For the most part, in other periods of international conflict Americans have regarded our national objective as the right one, and one worthy of support even to the extent of personal sacrifices. Naturally, Americans have not always agreed with the *methods* or *strategy* used by the military; they have, by and large, agreed with the over-all *goals* of our national policy.

But the goals of the Vietnam conflict have never had the full support of the American people, although early in the war most of the Congress did vote to increase U.S. involvement in Vietnam. Support for the war has steadily dwindled. Presently all but a very few Americans are saying, "It's not a matter of whether we should get out of Vietnam, but a question of how fast we can get out."

The growing sentiment for peace is perhaps typically illustrated by the *Readers Digest.* From the beginning of the Vietnam conflict, that journal supported U.S. government policy. This is no longer the

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case. Present *Digest* policy seems largely to ignore the conflict. Perhaps a reversal of its position of support for the war would prove embarrassing. At any rate, the journal no longer attempts to justify the enormous expenditure of men and arms. What all of this seems to be saying is that the peace movement cannot be identified with any one segment of our population such as young or old, liberal or conservative, labor or management.

A second issue is also raised in connection with the current push for peace–the question as to whether force and violence, which are the *raison d'être* of the military, are the best methods to achieve peace. This editorial is not the place to debate this issue. It is significant, however, that a growing number of Americans look with horror on a ravaged Vietnam and say, "In terms of basic humanity, it would have been better if we hadn't gone to Vietnam in the first place."

Part of the peace movement includes, of course, the pacifists, who view the killing of another human being as wrong at all times, at all places, and under all circumstances. Christian pacifists insist that their stand is in full accord with the New Testament. They argue that the notion of Jesus killing an antagonist is unthinkable, and it is held that Christ's disciples are called to follow the example of their Lord in this. Such verses as the following are offered in support of pacifism: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also" (Matt. 5:38, 39). Peace making is regarded as one of the most important virtues taught in Jesus' Beatitudes. When Peter used the sword to defend his Master, pacifists remind us of Jesus' rebuke: "Put your sword back into its place; for all who take the sword will perish by the sword" (Matt. 26:52).

The pacifist ranks include others who make no appeal to the Christian faith for support in their position. They argue from the standpoint of "humanity." Since Hiroshima and Nagasaki in 1945, these pacifists have steadily increased in numbers. Many persons, who formerly felt that "war is the lesser of two evils," reversed their opinion as they saw the real possibility of mass annihilation. Among them is Linus Pauling, the Nobel prize winning scientist, who has argued that 800 million people might be killed in a nuclear war. Bertrand Russell has spoken eloquently for non-violence, arguing that what many have called "realism" is actually irresponsibility because of the threat of "the bomb."

Christian and secular pacifists have grown in numbers because of the stimulation of what many regard as an "irrational and immoral" war in Vietnam. Thus, today there are probably more people disavowing war than ever before in U.S. history.

Many observers, ranging from Christians to secular humanists, insist that one cannot stop the spread of ideologies by force. Freedom must mean also freedom to choose communism. These observers feel that our use of force in Vietnam to assure democracy will in the long run do more than any other single thing to encourage communism in the far east. As an illustration, these supporters of pacifism point to the fact that Ho Chi Minh turned to China to an extent that he otherwise would not have done. Without U.S. involvement, it is insisted, that the government of North Vietnam would under normal circumstances have never become so dependent on China for aid.

The pragmatists in the peace movement argue that the kind of war being fought in Vietnam cannot be won under any circumstances. At the least, it could drag on for decades. At the worst, it could embroil the earth's three billion people. And the risk of a third world war with nuclear weapons is too enormous to consider. These pragmatists believe that the United States should have long ago swallowed national pride and left Vietnam. At this writing, the present embarrassment with a threatened "no contest" election in South Vietnam has only strengthened the hand of the "peace movement."

Social reformers complain that the poor are really the ones who are paying for the war. Socially sensitive observers insist that the enormous sums of money spent on the war should have been spent in ridding social ills at home and abroad.

These, then, are the principal arguments of the peace movement.

How ought a Christian to look at the entire issue of the peace movement? Perhaps this is an appropriate time to resurrect Paul's ancient theological doctrine of *hope.*

1. The Christian hopes that the growing hatred of violence as *modus operandi* will cause people to turn to the only source of real peace—Jesus Christ. There is some evidence that this is happening.
2. The Christian hopes that, regardless who is right or wrong, the abomination of war will end at the earliest possible second in our present history.
3. The Christian hopes that out of the ashes of war will arise new cultures and alignments which will be more in accord with God's infinite wisdom and grace.
4. The Christian hopes that he personally will be the type of human being who is a reconciler and a healer.

Jesus said, Blessed are the peacemakers, for theirs is the kingdom of God. The Christian ought to feel the necessity for qualifying for his place among the "children of God" on this basis.

ARTICLES

SUBCULTURES AND COUNTERCULTURE: A CHRISTIAN RESPONSE

Harold B. Kuhn*

Much is being written, and even more is being quoted, today with respect to cultural variants within our society. Groups of persons who consider themselves to be outside the mainstream of the world's life and activities are striving to achieve status as entities possessing objective and visible factors which differentiate them from prevailing society. Unfortunately, little is being written which seeks to understand the complaints and claims of these alienated groups in specifically Christian terms. It is not surprising, in the light of this, that Evangelicals have not yet come to grips, in a systematic way, with the problem of subcultures, nor that not much of the public ministry is devoted to the application of Christian insights to the problems which they pose.

It is the aim of this paper, first to give brief attention to several forms of subculture groups which today strive for public recognition and acceptance; and second, it is anticipated that a discussion of these may offer some assistance in understanding the countercultural claims made in behalf of those who are unable (or unwilling) to participate in the general activities of society. This last consideration will, it is hoped, be undertaken within a framework of Christian insight and Christian compassion.

I.

One is impressed with the variety of groups within our society who are today pressing for special recognition. Certain of them may be regarded as typical of the larger number; it is proposed to note here the following: the Women's Liberation Movement, the movement toward homophile recognition often called the Gay Liberation Movement, The Black Theology Movement, The movement of "The People,"

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the Radical Activist Movement, and, last but not least, the group popularly called The Jesus Freaks.

A. The Movement for Women's Liberation

The subject of the proper role of women in American life has emerged in a new form in recent times. In the 19th century, there was a reaction to the formerly embraced English model and style with respect to woman's place in society. Middle class women of the past century began to play prominent roles in antislavery and temperance crusades. A group of women, meeting at Seneca Falls, New York, in 1848 issued a "Declaration of Principles" which outlined the newer demand upon the part of women for equality in natural rights, and a rising demand for legal, economic and political recognition.

Following the Civil War, the struggle for woman suffrage seemed to be lost in the campaign by both parties to capture the black vote. However, in the three decades following the War, women gradually found new openings in the labor force and in the professions. Colleges and universities, as well as professional schools, accepted young women in increasing numbers. The struggle for women's rights culminated in the ratification of the 19th Amendment, which granted the right of the franchise to all, regardless of sex.

Up until 1930, however, the achievements toward equality for women were largely confined to middle class, white females. It was World War II which brought women from all layers of society into the labor force. Expressions of 'emancipation' which were in vogue in the 'twenties, including smoking and drinking in public, the exercise of sexual freedom, etc., were replaced by serious and creative participation in the larger frame of public life. In reality, there emerged an identifiable women's white collar class *and* consciousness.

In the 1960s, the passage of the Civil Rights Act of 1964 and the establishment of the Equal Employment Opportunities Commission put into our legal codes that for which many women had been working for decades. At the same time, women became aware as never before of the covert discrimination against women because of their sex. This discrimination was shown to exist in the economic, educational and political areas. Betty Friedan, who wrote the volume *The Feminine Mystique,* became something of an unofficial leader in a more articulate movement for feminine equality.

In the later 1960s, many women felt either left out of, or else actually snubbed by, "new left" organizations. Noting that moderate feminist groups concentrated upon middle class white women's needs, the newer movement for Women's Liberation protested both the neglect of their needs by student radicals, and their non-inclusion in the moderate feminist groups. The "Women's Lib" movement has thus

developed a leftist movement of its own, intended to transcend color barriers and distinctions. Having established a base including activists from both white and black society, its adherents have sought to challenge both a "male supremacist" society and the New Left.

The Women's Lib movement, in its more radical forms at least, demands an end to the patriarchal family, complete sexual freedom and self-determination for women and such 'reforms' as abortion on demand, the right of single women to adopt, and the removal of all social stigma upon births outside of wedlock. While these measures are also demanded by other groups, the Women's Liberation movement seeks to form a visible group within society, presenting demands of this type upon a platform identifiably their own.

B. The Gay Liberation Movement

The demand for public recognition of homosexuals is becoming increasingly shrill in our time. It is difficult for Christians to discuss this question dispassionately, and the present writer claims no special ability at this point. Certain things may, however, be said as objectively basic to the problem.

In general male homosexuals (homophiles) are more vocal in the demand for 'recognition' than are lesbians. This is due, in part at least, to the fact that society has dealt more firmly with the former, both culturally and legally, than it has with the latter. Many feel that the restrictions which our society has imposed upon homophiles are arbitrary and unnecessary.

Basically, the restrictions have rested upon three grounds: the appeal to the human conscience, the pragmatic appeal, and the appeal to religious conviction. While much of the discussion centers upon the first two, the legal structures seem to stem from the third. Arguments from conscience usually rest upon the view that the "general conscience" of mankind has disapproved homosexuality, probably upon the grounds that if it were pursued by all men as a good, then the downfall of society would follow within three generations.

Pragmatic arguments often rest upon psychological and analytical grounds. The homosexual is regarded as being something other than 'normal' so that the pursuit of his impulses leads to debilitating and destructive effects upon his personality. Thus, the overt tendency is seen as a symptom of deep and severe inner problems. This view has come under vigorous (and understandable) attack by homophiles themselves. After all, no one likes to be accused to personality disorder. Thus, homosexuals are today seeking desperately to achieve "acceptance" by what they call "straight" society. This is being sought, not only at the level of secular agitation, but within the framework of the Christian Church. It goes without saying that the more 'liberal' forms of

organized Christendom respond more readily to the appeals of homophiles. Whether this stems from a more humane and understanding attitude within these circles, or whether it involves an unBiblical attitude toward deviation, is of course a disputed point.

In extreme cases, "Gay Churches" are being established; in others, "straight" churches are being urged to "accept" homophiles as if they were "just as normal for themselves as heterosexuals are for themselves." For detailed discussion of this subject, see the issues of *The Christian Century* for March 3, 1971, and April 21, 1971. If we may anticipate that which will be said in the closing section of this paper, it may be noted that "acceptance" is an ambiguous term. It is one thing to 'accept' the homophile as a person for whom Christ died, and who is thus in need of divine grace as are all other of the sons of men. This means basically that the Christian must love the homophile but hate his sin. It is, of course, quite another thing to 'accept' the homophile as being "normal for him." The former would counsel the homophile to live as ought also the unmarried, as celibates, in the meantime seeking every available means for the correction of his deviation. The latter seem disposed to insist upon the right to express their impulses, some even to the point of sanctioning 'marriages' between persons of the same sex.

Certainly the problem of homosexuality is urgent in our society. The media of communication have, it seems, encouraged homophiles to press for legal and social acceptance. Quite probably the pressures of today's society have not only forced deviates into the open, but also, have tended to drive many persons into a "Gay" pattern, who in a less demanding type of society would achieve a fairly satisfactory type of heterosexual adjustment. These same pressures are impelling homophiles to press for total acceptance, in legal, social and occupational areas. Representative of this is a demand, published within the past few days, of a group of homophiles to be employed as counselors for boys' summer camps.

C. The Black Theology Movement

The patience of Blacks within white society, particularly in our land, is one of the marvels of recent times—perhaps a pathetic one, but a marvel nevertheless. But the Black Power movement(s) of the past few years mark the end of black acquiescence in a society which places sweeping disabilities, both overt and covert, upon men and women on the basis of color. No longer will Blacks remain quiescent within the framework of a 'white' eschatology which promises them much in an eschatological future, while white men determine their external circumstances in the here-and-now.

It is not at all surprising that Christian Blacks are seeking a form of theology which will serve as a spiritual basis for the emancipation of their brothers and sisters from discriminative measures by Whites. There is not space here to detail the manner in which extremely able black theologians, such as James Cone, or Major J. Jones (to name but two) are seeking to articulate a theological form which will project a sense of selfhood and racial pride into the black community.

This movement is gaining ground, and may well mark the emergence of a theological subculture possessing identifiable qualities and well articulated principles. It claims to be 'revolutionary,' and to tie together revolution and Christian hope. The method is, of course, that of seeking to purify theology from its intrinsic involvement in racism, and thus from its "white acculturation." The objective, in the short pull, is a black Christian community which can hold its head up in self-respect and dignity. The long-range objective is the creation of a new community among men which will be *beyond racism.* Thus, the movement is ethnic, but not narrowly so. Not today or tomorrow, but years from now, its success or failure will depend upon whether or not it can truly transcend racism.

In the meantime, the Christian world—and particularly the world of organizational Ecumenism—will probably be frustrated by Black Theology and the ecclesiastical decisions which stem from it. Like all subcultural movements, this one is subject to the peril of encapsulation, of forming a cyst-like body within society, lacking essential relation and vital interchange with it.

D. The Movement of "The People"

It is becoming increasingly clear that the "Youth Revolution" is far from being a simple movement. On the one hand, there is the spectacular form of youth radicalism which meets the TV camera and attracts the attention of the secular press. But, as Kenneth Keniston points out in his now dated volume, *The Uncommitted,* one stream of alienated youth has chosen to 'drop out' of society—to avoid any long-term commitments, and in most cases at least, to stand aside from the mainstream of societal life, including the decision-making aspect.

In general, this more quietistic branch of the youth movement is a scattered and somewhat uncoordinated group of persons who have in common certain basic criticisms of contemporary life, and feel that they ought to express their protest against the current order by the adoption of a common life-style which sets them apart visibly from the 'standard' way of public behavior. There is little uniformity of thought —or of behavior for that matter—among the more quiescent types of youth. Their unity must be sought rather in terms of inner attitudes.

A common denominator for those who live under the rubric of the uncommitted youth is found in the motif of alienation. While the term 'alienation' is often one with which to conjure, and certainly its use is cultic among "The People," there is a generally-accepted meaning for the term. An alienated person is one who cannot, or will not, accept and meet the demands which current society places upon him. There are of course more specialized definitions, ranging from that of such Romantics as Rousseau and Feuerback, who held that alienation resulted from a man's being severed from his natural roots by social conditioning and social conventions, to the doctrinnaire view of the (later) Marx, who held that alienation is inevitable within the framework of a capitalist society, which always tends to alienate man from his work and from the means and products of his labors.

Members of The People profess to reject all uniformism, while at the same time accepting as infallible and regulatory the norms of the peer-group. The rejection of the family in favor of their compeers is, of course, but a symbol of their rejection of society. The relative affluence of Western society makes it possible for these to subsist upon very little—many survive on allowances from parents obsessed by feelings of guilt, or by sporadic work, or by begging, or by the tolerance of friends.

Members of this group frequently dedicate themselves to some type of agitation for reform, usually of a non-violent type. Currently their protest against their elders is in terms of the latter's alleged destruction of the environment. Many have called our attention to a lack of consistency upon the part of these; wherever they congregate, they seem to leave behind the most distressing type of littering. One finds little inspiration by visiting the areas of public domain such as Central Park or Boston Common where they congregate, or to read of the vast clean-up projects which follow their rock festivals.

More distressing still is the solidarity of belief among The People of certain myths, notably that of *superior morality*. While the older generation must accept as valid some of their criticisms of "adult hypocrisy," yet one is perplexed when he reads that most of the attempts to re-create Woodstock are now failing, due to the prevalence of gate-crashing and the sale of counterfeit tickets, apparently by the youth themselves. Some have even suggested that The People have their own selective hypocrisies.

But the presence of these inconsistencies within the movement under discussion must not blind us to the fact that a significant number of young people, many from middle-class and upper-class homes and many of above-average intelligence, have written-off life in current society, and have adopted a type of cultic alienated mood, leading to a renunciation of the usual forms of productive work as "irrelevant" and of "consumerism." They profess, at least, to have no place for what

they call "goal-oriented, success-oriented, work-oriented ways of life."

This movement, amorphous as it is, has led to the establishment of communes, of which some three thousand are said to exist today. These have their own configurations of subsistence and of familial living. They frequently renounce the "nuclear family" (that is, the family consisting of only two parent-figures), and are usually totally informal in their sexual arrangements. The commune is designed to give corporate expression to the personal reaction of individual rebels toward their social institutions, especially the primary institution of the home.

"The People" rely heavily upon symbols, many of which seem to be primitivistic and totemic, to express their common elements. It is not without significance that the rock musicale which is alleged to articulate the life-style of "The People" is based upon The Tribe. Activists in respect to politics among the otherwise non-violent societal dropouts have likewise resorted to this form of symbolism, as is witnessed by their adoption of the term Mayday Tribe to denote the antiwar protest of this past spring.

The interest in symbols among The People is reflected also in the prevalence of their concern with the psychology of oriental mysticism and of drug use. The exploration of consciousness has issued in corporate experiences, not only with psychedelic drugs, but with forms of musical and dramatic expression designed to "blow the mind" and to produce a sense of inward exaltation similar to that induced by mind-distorting drugs. In short, The People seek to remake the world after their own image—an image which is to be secured by resort, not to the norms of rational exploration and rational discourse, but to an interior exploration of consciousness aimed at the transcending of the normal processes of cognition.

E. The Radical Activist Movement

It has been noted that among alienated youth, there is a segment (perhaps a majority) which is non-violent, whose symbols are those of "peace and love." There is a minority, however, which is committed, whether permanently or not, to physical violence as a means toward social change. These not only share the basic criticisms of contemporary life, and a similar impatience with traditional institutions, which mark the mentality of The People, but they add the conviction that the existing order is irredeemably evil and must somehow be overthrown.

The Radical Activists are usually known collectivley as the New Left, which is a somewhat amorphous movement including the violence-prone hard core, and hangers-on of varying degrees of commitment to violence. Government surveillance has tended to polarize activists, and

to cause those really willing to resort to hard-core violence to set themselves apart. One thinks in this connection of the Black Panthers and the Weathermen faction of the Students for a Democratic Society.

Politically speaking, the hard-core radicals tend toward the moralization of politics–toward making a moral issue of every political dispute. This leads, of course, to a rejection of any compromise, any adjudication of issues along the lines of democratic give-and-take. It is from this that the impetus to violence probably springs, or at any rate is nourished. The members are drawn from what Kenneth Kennison calls "the protest-prone personality."[1] They make a great deal of the alleged institutionalization of hypocrisy, by which they mean the resistance which institutions make to change. They agree with the non-violent protesters that those who reject existing institutions do so out of a superior honesty and superior virtue, and seem to derive from this conviction a dynamic toward action.

Radical activists are the heirs of several streams. They owe much to the existential humanism of Albert Camus, the collectivist anarchism of Paul Goodman, and (in a vague sense) to such revolutionaries as Chairman Mao, Che Guevara and Fidel Castro. Their "heroes" are guerilla fighters; and they are thus vaguely concerned with the Third World. Vaguely, we say; for they seem much more concerned with mastering guerilla tactics than with working to abolish poverty and malnutrition, to counteract illiteracy and to establish social justice.

The radical activists are a curious blend of will-to-violence and romantic idealism. While some of them seem to be motivated by a kind of death wish, others can at times be almost naively idealistic. For example, their literature reveals a commitment to the view that every person in our society, beneath his acting out of a social role, possesses a "real self" which is waiting to be actualized.[2] This actualization is held to be attained only through an enlargement of freedom; but to the social activist, "freedom is not just freedom to express yourself, but to be able to change conditions."[3]

How this change is to be made remains undisclosed. Some feel that this can be attained through a kind of anarchism in which the political organization is abandoned. Others, expressing a "Phoenix

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1. Kenneth Kennison, *Young Radicals: Notes on Committed Youth,* pp. 306f.
2. *Ibid.,* p. 286.
3. Stephen Spender, *The Year of the Young Rebels,* p. 102.

mentality" feel that if the existing order can be pulled down, something good will inevitably arise to take its place.

At this writing, there does not seem to be any coherent and articulated "movement" which enlists all or most of the radical activists. The SDS and Black Panthers have tended to fragment; the infiltration of all levels of the violence-prone by informers, federal and otherwise, seems to have debilitated them—on the surface at least. Actually, the tendency seems to be toward an accentuation of the solidarities (e.g., the acceptance of the myth of superior goodness or of the 'good group') with a consequent encapsulation of the several groups within the New Left. In other words, the struggle for self-identity within the group may tend to deprive it of any effective contact with the prevailing society.

F. The Jesus Freaks

Out of the masses of alienated youth, many of whom are involved in the drug culture, there has emerged in recent months a group with Christian tendency which has attracted the attention of the major weekly magazines. While it is too early to form an opinion with respect to the permanent validity of that which binds the "Jesus Freaks" together, it must be noted that they are coming to constitute a type of Christian subculture, with a measure of inner coherence and common outer presentation. Their language is eclectic: while adopting some traditional Christian modes of expression, they also utilize the terminology common to the drug culture. It is possible that this is an unconscious hangover from the experience of many of their number with the drug-scene; or it may be tactical in the sense that they feel that such a vocabulary offers them the most effective approach to those whom they wish to influence.

More basically, they seem to represent a mid-position between the more pronounced advocates of "dropping out" and the predominant culture. This does not mean that they regard the "Jesus message" as a total bridge between the alienated youth and the 'Establishment,' for the Jesus Freaks carry into their recently-found posture a critical attitude toward adult society. Their major protest against established Christianity is that it fails to embody the message of love which they find in the New Testament.

Like the dropouts, they utilize the theme of adult hypocrisy, but without much of the bitterness which characterizes the protest of the totally alienated. In general, the Jesus Freaks have a preference for a positive thrust in their attitude toward the culture about them, along with a large measure of compassion for those who have "given up on" contemporary society. To those people involved in the drug scene, they offer what they believe to be the final answer to the contemporary

quest for "instant insight" through drugs. This lies behind such expressions as "Jesus gives the true high," or "Turn on with Jesus."

Do the Jesus Freaks represent a sub-culture? Certainly the movement which they embody does not possess all of the elements of subcultural protest. Certainly their alienation from current society is less radical, and their condemnation of society less sweeping. Perhaps as a result, their legitimate grievances are better chosen and more accurately grounded. And it seems, at this point, that none can deny that the Jesus Freaks express a genuine love for the Saviour, and a profound desire to make Him known—at least within the context of their understanding of Him.

II.

The challenge which subcultural movements offer to the Christian mind is by no means a simple one. An attempt will be made to show that the Christian way of viewing things does offer a creative framework for the assessment of such movements, both as individual movements, and also as collective groups, which in their larger impact possibly constitute a counterculture. This latter seems to be especially needed, as some seek to be predictive in this matter, and to discern within subcultural movements an underlying groundswell which promises a totally new cultural orientation.

The Christian mentality ought, first of all, to be willing to probe any and all hypocrisies. While subcultural youth have their selective hypocrisy, it does not absolve members of the so-called 'established society' from the obligation to assess their own postures. Hypocrisy is hypocrisy, wherever it may be entrenched. And it is only from the vantage point of a rugged and fearless honesty that societies can be assessed with accuracy.

Again, the Christian mind ought to be deeply concerned with the entire motif of alienation. We have noted that most or all of the subcultural forms under survey have in common the conviction upon the part of their adherents that they do not *belong* within the established and dominant society. Granting that much of the talk of alienation is cultic and imitative, yet our society does exclude many from its central drive, and does make it extremely difficult for other sincere persons to operate creatively within it. It is quite possible that some of the reasons given for inability to do so merit serious attention.

This is especially the case with the Black community, many of whose members have incontestably been the victims of socio-economic practices which have positively excluded them from any adequate participation in the life of the dominant culture. It is at this point particularly that the Christian mind should make itself felt in our society. It goes without saying that the violence of such groups as

the Black Panthers needs to be curbed. But none whose hearts have been touched by the compassion of the Lord of the Church can fail to demand that this curbing shall be done in a manner which is according to law, and in ways identical with those used to curb white violence.

The Christian, especially in his relation to protest groups within American society, faces the difficult dilemma posed by two facts: first, there are desperately sore areas in our national life; and second, that in a nation whose internal economy is interlocked with the technical needs of the developing nations, conventional forms of revolution are anachronistic. By this latter is meant, that to pull the pillars of our economic system down would be to inflict wounds on the body of aspiring societies which would be wholly unjust to them. Therefore the Christian must discover in his own thinking what means for the removal of the ugly scars on our life are licit and creative.

With respect to the nihilistic radical, both black and white, the follower of the Nazarene must perform the difficult task of "loving the sinner, but hating his sin." Far from being pharisaical, the one taking such a stance will ask himself what qualities in the dominant society have driven the anarchist to despair of constitutional means for the rectification of social and economic ills.

Pertaining to the non-violent forms of protest, whose common denominator seems in these times to be dropping-out of current society, the Christian mind again faces some severe challenges. It goes without saying, that the one who loves people for the sake of Christ will have a sense of humor about externals which are, after all, peripheral. Such matters as cut of hair or style of clothing do not touch the deeper matters of the human spirit—although the rejection of the code of manners which the human race has developed so slowly and so painfully may be more serious then seems on the surface. When all that passes for politeness and for courtesy is shrugged off as hypocrisy, the Christian will ask what is to be put in their place.

The cultization of sexual looseness in, for example, the communes, or the insistence upon the 'liberation' of dormitories and rest rooms in student housing establishments, are matters of somewhat different import from those of dress or style of hair. The Christian, knowing something of the law of "sowing and reaping," cannot but feel deep pain in his heart at the realization that the so-called sexually liberated ones will ultimately find that their cherished "life-style" is exacting a severe tool in the psyche. The prevalence of psychological disturbances in the 'freest' of university settings may well be but a harbinger of things to come.

The existence of the drug scene as a widespread phenomenon in the sub-cultural world is likewise a cause for profound concern to the Christian mind. One may dismiss as inconsequential the objection of the drug user that *his* form of drug is merely his euphoriant, just as

coffee is the euphoriant of the conventional person. He will feel more keenly the claim that, for example, marijuana is "no worse than alcohol," particularly when he reflects that we now have some eight millions of alcoholics in America. In place of "no worse than," he will ask why youth will expose themselves to another social evil whose long-range effects have not yet been established.

With respect to the 'harder' drugs, the Christian finds his convictions strengthened by the findings of the medical profession. He cannot but be moved with compassion as he views the 'drug scene' in some of our more permissive cities, where young men and women barely twenty years of age carry all the marks of senility as they sit along the streets in front of the haunts of the drug pushers. He must recognize, in all realism, that the drug scene interlocks intimately with organized crime (through its 'fences' for stolen goods) and with prostitution.

Perhaps no greater strain will be placed upon his Christian compassion than comes from the demands of the homophiles for 'recognition' by 'straight' society. Those who are fairly secure in their own gender-image are able to face the arrogance of the homophile movement with some personal equanimity. What is more difficult for them is to react in Christian charity in the light of the Biblical perspective on the matter. If the second half of Romans I has any meaning for our own time, then the movement for the legitimation of inversion can scarcely be understood as being other than perverse.

In relation to some sub-cultural forms, a sense of humor is essential to the Christian stance. This will enable a kindliness toward the innocent freakishness of "the Freaks." But it is much more difficult to sustain the feeling for humorousness in the light of the emergence and acceptance of violence as a way of life, or the demand for the acknowledgement of that which is manifestly evil as being somehow good.

In a deeper sense, the Christian is obligated to attempt to penetrate the states of mind which have led to sub-cultural movements. He ought to find ways to distinguish between the merely cultic forms of alienation on the one hand, and the genuinely alienated pattern on the other. He will not only recognize that the alienated are recruited from the psychological misfits and rejects,[4] but will seek to probe the reasons for the popular confusion of the call for life commitment with "ego dictatorship." He will take a realistic account of the dislocations in

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4. Kenneth Kennison, *The Uncommitted: Alienated Youth in America*, p. 387.

modern life, particularly that by which youth are kept from adulthood (in a full sense) by artificialities in society, so that their formative years are spent in a "special culture only peripherally related to the adult world."[5] Rather than accept the status quo in, for example, the conventional educational process, he will seek with others to explore alternate educational modes and norms.

In a broader sense, the Christian will not only acknowledge that there are severe sicknesses in our dominant culture, but also will see his own solidarity in a society which is profoundly ill. He will recognize, for example, his own place in a society of 'joiners' in which nevertheless great multitudes never really *belong.* He will recognize that a technological society, in the benefits of which he shares, exacts a severe price in human values and human relationships. However sincerely the individual may seek to live his own life, yet he does contribute to a society which is, in many and profound ways, unjust and exploitive. Perhaps it is time once again to explore the deep meaning of the line in the hymn, "Every moment, Lord, I need the merit of thy death."

There remains to be noted the question of the relation of the Christian mind to the claims of some sub-cultural forms to constitute a genuine counterculture. It is fashionable, in our time as well as earlier, for men to formulate philosophies of history, and then paint their own times or their own groups, or even themselves, into the picture in a self-congratulatory manner. It cannot be doubted that some groups not only exist upon the basis of a myth, but also profoundly believe themselves to be the harbingers of a new era. These do not lack adult supporters, who see in the sub-cultural strands in our society a new and redemptive strain—the foregleams of a wholly new society in which a long chain of psychological and cultic changes will lead at last (and as a mere final step) to a total cultural overturn. One thinks particularly of such a volume as Charles Reich's *The Greening of America,* in which it is assumed that any major socio-economic changes are preceded by profound developments in the area of human consciousness, and that the newer sub-cultural movements do indeed represent such a development.

Now, the Christian who thinks will not fail to recognize that changes in psychological outlook do lead to changes in institutions. But he is not likely to jump to the conclusion that a generation of persons whose awarenesses are 'expanded' by hallucinogenic drugs is likely to gain thereby new and safe perspectives, in terms of which a new and creative society will emerge. He will have a sense of humor with respect to the profundity of the psychological freeing which is yielded by the wearing of bell-bottom trousers, even if he cannot respond in the same light vein toward the use of marijuana.

Further, the one who seeks to think as a Christian will recognize that while change occurs in all areas of life, yet the changes which are

likely to occur in the deeper aspects of our national life will probably be smaller than the ideologues believe. He will, for example, feel that the virtues of industry and thrift, or the conviction of the givenness of work, are not merely outmoded forms of consciousness, to be superseded by wholly new attitudes toward work and toward things. He knows, realistically, that all of us are fed, and will continue to be fed, as the result of hard work upon the part of many—'irrelevant work' to the pot smoker, but essential nevertheless. Certainly he will feel no necessity to pander, in a comic-opera sycophant fashion, to those who imagine that they have for the first time discovered the real secret of the universe of work—that all legitimate work ought to be fun.

Much of what has been said centers about two poles: first, the Christian mind must, to be true to itself, respond in compassion toward those who are (or feel) alienated from the major and dominant stream of life as it is lived; and second, that he ought to be discriminating with respect to claims and demands of sub-cultural groups. The latter seems especially worthy of stress, in the light of the sentimentalization of so much of the protest-form of today's society, especially among youth. The Christian, if he is to avoid being engulfed by the mood of the times, must maintain a hard-headed realism with respect to persons and movements, being neither impervious to the blowing of the winds of change nor yet carried about by every breeze.

It seems, however, that the major stress ought to fall upon the motif of compassion. As followers of One who was "able to feel with those who are out of the way," the Christian is under heavy obligation to probe the deeper causes of today's social malaise. And in doing so, we venture to say that he will discover, just beneath the surface, that the alienation which pervades most forms of sub-cultural assertion has its roots in the cleft which human disobedience has placed between man and his Maker. After all, reconciliation—the removal of alienation—is what the Cross in all about.

Those who, being hag-ridden by guilt (or by its ventriloquist double, anxiety), cannot accept others as being 'authentic' are really profoundly out of sorts with themselves. Having never known God's compassion, they are themselves loveless, despite their quest for 'warm relationships' in casual sex. The Christian Evangel has something profound to say to the world's alienated, and more particularly to those who have panicked in the midst of a relatively stable form of existence. It is the task of the Christian mind to bring to bear upon the minds of those plagued by anxiety or boggled by drugs, the word of the Reconciling Deed on Golgotha. And in the long pull, this may need to be dramatized by attitudes and deeds before a mistrustful generation will listen to the reconciling Word.

THE PROTESTANT WORK ETHIC TODAY

Dwight T. Gregory*

Voices are being raised with increasing intensity against a manner of thinking and living referred to as the Protestant work ethic. These voices come both from within and without the Protestant camp. Hard core poverty, racial strife, and executives' ulcers are among the evils laid at its feet. Although the scholars continue to debate the relationship of Protestantism to capitalism and the so-called work ethic, most would agree that the Reformation brought a new perspective to human work and made the matter of work a moral issue as never before. Any attempt to define this ethic is beset by conflicting studies, statements, and stereotypes. One popular description of the attitude under consideration is that

> Christians ought to work hard, use their time carefully, spend their money cautiously, avoid luxuries, relax not for its own sake but in order to be able to work harder, and save all the money possible to give themselves a solid base.[1]

The purpose of this article is to clarify some of the terms involved and to evaluate the concept in the light of present-day challenges.

I. The Historical Development of the Work Ethic

Any discussion of the relationship of Protestantism to work should begin with Martin Luther's doctrine of vocation. Through his translation of I Corinthians 7:17, 20 and Ecclesiasticus 11:20-21 the term "vocation" or "calling" *(beruf),* previously used to denote "God's summons to salvation," came to refer also to one's "trade," "job," or "position in life."[2]

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1. Donald Oden, "Work Work Work," *The Other Side,* 6:10, November–December, 1970.
2. For detailed discussion see Karl Holl, "The History of the Work Vocation *(Beruf), Review and Expositor,* 55:126-54, April, 1958, and Max Weber, *The Protestant Ethic and the Spirit of Capitalism,* translated by Talcott Parsons (New York: Charles Scribner's Sons, 1958), p. 207, n. 3.

This perspective on vocation is related to Luther's enunciation of the "priesthood of all believers" and his attacks upon monasticism. Luther may have been influenced in this by John Tauler, who earlier had noted the spiritual significance of certain kinds of secular work.[3] It is important to remember that for Luther the new use of "vocation" did not refer exclusively to work, but more broadly to position. To be a father, a wife, or a son was as much a vocation as to be a cobbler or professor. The essential elements in any calling or combination of callings were the expression of love to one's neighbor and obedience ot God.[4] He said,

> What you do in your house is worth as much as if you did it up in heaven for our Lord God . . . Therefore we should accustom ourselves to think of our position and work as sacred and well-pleasing to God, not on account of the position and the work, but on account of the word and faith from which the obedience and the work flow.[5]

Max Weber,[6] Ernst Troeltsch,[7] and others would say that John Calvin and his followers took the doctrine of vocation a number of steps further. Man not only served God *in* his work but *by* his work. God had ordained that man should work, even though He Himself was the actual giver of all things to all men. The sum of all the Christian vocations made up the Holy Community, through which God was to be glorified as men labored to meet their mutual needs. Society owed each man the right to work, and Calvin, in the administration of Geneva, exercised considerable ingenuity in providing employment of some kind for everyone.[8]

At this point Weber's argument, which links Protestantism, and particularly Calvinism, to modern capitalism, may be briefly summarized. Other societies have demonstrated greed for gain and even forms of economic capitalism. However, the Protestant doctrine of vocation gave work a moral quality. For the Calvinist, material success was a proof of election.

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3. Holl, *op. cit.*, p. 142.
4. For the best exposition and interpretation in English of Luther's view see Gustav Wingren, *Luther on Vocation,* translated by Carl C. Rasmussen (Philadelphia: Muhlenberg Press, 1967).
5. Quoted by Robert McAfee Brown in *The Spirit of Protestantism* (New York: Oxford University Press, 1961), p. 109.
6. *Op. cit., passim.*
7. Ernst Troeltsch, *The Social Teachings of the Christian Churches,* translated by Olive Wyon (New York: Harper Torchbooks, 1960), pp. 603-628.
8. Andre Bieler, *The Social Humanism of Calvin,* translated by Paul T. Fuhrmann (Richmond: John Knox Press, 1964), pp. 45-6.

These motivations led to hard work and financial gain. However, Protestantism also had an ascetic strain which denounced luxuries. The tendency then was to plow the profits back into the business itself, thereby placing Protestants foremost among business leaders and owners of capital, and in the vanguard of the development of modern capitalism.

Weber's thesis has not gone unchallenged.[9] Anti-capitalistic Protestants and non-Protestant capitalists, among others, have sought to disassociate the religious from the economic movement. H. M. Robertson[10] has argued persuasively that the Protestant usage of the term "calling" or "vocation" was not so new as was often supposed and that even the Protestant usage tended more toward conservatism and passivity than toward any radical sort of acquisitiveness. Furthermore, modern capitalism had its forerunners in Jewish, Catholic, and pagan societies. Its development in the sixteenth and seventeenth centuries was promoted more by new industrial and bookkeeping methods than by any religious sanction. Concurrent with the Reformation

> a new hard-working, hard-headed type had sprung into prime importance . . . . these "bourgeois" were unwilling to accept a burden of sin thrust upon them by a Church which was unsympathetic because ignorant of their ways . . . It was left for the churches to find a place for this newly important class.[11]

Whether as a result of theology, economic changes, or climate (it is easier to work diligently in Northern Europe than in the Mediterranean or Equatorial areas), Protestantism did come to embrace a rather high estimation of hard work and its fruits. "Busy-ness," even when not directly related to "business," became a virtue. Time assumed new importance and even a minute's idleness was condemned. It may be noted that the high reputation which Swiss watches (with minute hands) enjoy is largely attributable to the exodus of Protestant watchmakers from France to Geneva after the Edict of Nantes was revoked.[12] Any Puritan exposition of the fourth commandment put almost as much emphasis upon

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9. For an excellent collection of excerpts from the debate over the Weber thesis see Robert W. Green (ed.), *Protestantism and Capitalism: The Weber Thesis and its Critics* (Bsoton: D. C. Heath and Company, 1959). See also Georgia Harkness, *John Calvin: The Man and His Ethics* (New York: Abingdon Press, 1958), pp. 181-82.
10. *Aspects of the Rise of Economic Individualism: A Criticism of Weber and His School* (New York: Kelley and Millman, Inc., 1959).
11. *Ibid.*, pp. 166-7.
12. Sebastian de Grazia, *Of Time, Work, and Leisure* (New York: The Twentieth Century Fund, 1962), pp. 314-15.

"six days shalt thou labor" as upon "remember the Sabbath day to keep it holy." In one such exposition Thomas Watson, in 1692, said

> Time is a talent to trade with, both in our particular and general callings . . . A man may as well go to hell for not working in his calling, as for nor believing.[13]

Anglicans joined Puritans in condemning idleness, exalting the positive value of work, and the idea of secular work as a calling.[14] Webber says that the persecution which eighteenth century Methodist workmen met at the hands of their comrades was not principally because of their religious eccentricities, for England had seen many and more striking ones before. It was rather, as the destruction of their tools (a commonly mentioned form of harrassment) suggests, because of their zealousness in work.[15]

With the increasingly high estimate of work, there developed, particularly among later Puritanism, the corollary that the poor were the victims of their own laziness. "Charity" was a disservice, for it only served to perpetuate their plight. R. H. Tawney sees the development of vagrancy laws, work houses, and other measures against paupism, including the enclosure of pastureland, a result of this attitude characterized by an extreme individualism. Although Calvin had delivered imprecations against the oppressors of the poor, neither in his own generation nor afterward were these taken as seriously on either side of the economic chasm as the injunctions to docile and diligent toil.[16]

All these views were transplanted to the New World where they flourished and produced many hybrids. Not only capitalism, but the individualism, commonly identified with the Protestant or Puritan work ethic are seen here as nowhere else, so that some might prefer to speak of it as the American work ethic. Indeed Weber opens his chapter on "The Spirit of Capitalism" with a number of quotations from Benjamin Franklin. Though Weber does not make the mistake of considering Franklin a Puritan, he considers him an heir of that tradition and viewpoint. In this secularized form the ideal is the honest man of recognized

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13. *The Ten Commandments,* revised edition (London: The Banner of Truth Truth, 1965), p. 97.
14. Timothy H. Breen, "The Non-Existent Controversy: Puritan and Anglican Attitudes on Work and Wealth, 1600-1640," *Church History,* 35:277, September, 1966.
15. Weber, *Op. cit.,* p. 63.
16. Tawney, *passim.*

credit who has the duty of increasing his capital.[17] Had Weber written more recently he might have utilized more vivid quotations from Henry Ford:

> Work is our sanity, our self-respect, our salvation. Through work and work alone may health, wealth, and happiness inevitably be secured.[18]

Troeltsch would probably consider both Franklin and Ford direct descendants of Calvinism, although neither would have called himself a Calvinist, for in commenting on the cultural results in nations educated by Calvinism he says,

> Once this psychological state of mind has been created, it can then, through a process of metamorphosis of purpose be detached from its original meaning, and placed at the disposal of other ideas.[19]

If America's national character, even in its more secular manifestations, bears the stamp of the Protestant work ethic, the ethic itself and current challenges to it deserve greater attention than some American Protestants have given them.

II. Current Challenges to the Work Ethic

Criticisms of the work ethic, whether conceived as Protestant, American, or otherwise, are interrelated, but at least three strands can be isolated. The work ethic is said to be meaningless, outdated, or unethical. These objections will be treated here in terms of the arguments from alienation, the arguments from affluence, and the arguments from ideology.

The alienation of the worker from his work is a phenomenon generally associated with the industrial revolution. The factory worker may not know his boss, may have little understanding of what he is making, and usually has no idea at all of who will use it. The idea of "vocation" as service to God through service to man or the concept of the "Holy Community" is hard to apply.

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17. Weber, pp. 48-50; p. 192, n. 2.
18. Quoted by Robert S. Michaelson in "The Gospel of Work in America," *Social Action,* 15:4, December 15, 1949.
19. Troeltsch, *Op. cit., p. 611.*

> Anyone who has punched a clock in a present day factory can adduce current evidence to show that while there is more than bread on the worker's mind, there is little or no gospel of work.[20]

Closely associated with the industrial revolution and the alienation of the worker from his work is the loss of the sense of craftsmanship. Hannah Arendt distinguishes between the "labor" of the body—energy exerted to produce what is needed to live—and the "work" of the hands —the creating of that which is lasting.[21] The present emphasis on production and consumption, she says, has brought all professions down to the level of "making a living." The only real "worker" left is the artist, and his work is often regarded merely as "play."[22] These distinctions do not speak in Reformation terms, for Luther and Calvin might have viewed this definition of "work" as dangerously close to idolatry and might have seen more glory in "labor." However, they do tend to illustrate the loss of meaning which pervades the current vocational scene.

Moreover, alienation today is not just alienation from the objects of work but from the whole world of work, and the application of the term goes beyond the factory worker. The most extreme examples today are found among various spokesmen of the New Left and members of certain hippie communities who sense either a lack of positive meaning or an actual evil (e.g. "exploitation") in all of the available job options. As a reaction some have "dropped out" of the system altogether, starting communes where all the work done is for the sake of the group, or have advocated (only partly in jest) stealing as a moral alternative to working at exploitive or otherwise meaningless jobs. Recent estimates of the annual drop-out rate run as high as 20,000, and there are over 300 known communes in the United States, populated often by bright and well educated persons.[23]

On the other hand, many who have not dropped out are equally disturbed. A recent study of Stanford and Berkeley undergraduates revealed that vocational choice is seen by students as a threat instead of an opportunity. Likewise among persons already employed, discontent with work is a growing source of emotional illness.[24] The Calvinist worked

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20. de Grazia, *op. cit.*, p. 55.
21. *The Human Condition* (Chicago: The University of Chicago Press, 1958), p. 80.
22. *Ibid.*, pp. 126-7.
23. Lewis M. Andrews, "Communes and the Work Crisis," *The Nation*, 113: 460-61, November 9, 1970.
24. *Ibid.*

to assure himself of his own election and to serve his brother. To him, work (at least theoretically) became a joy and a prayer. The present generation does not have that theological motivation and is not convinced that the humanitarian motivation applies to much of modern work. The work ethic has become the work problem.

While many argue that the industrial revolution has alienated the worker, thus rendering the work ethic meaningless, others would assert that the same revolution has brought about an affluence which makes the work ethic outdated. The writing of the Bible, the Reformation, and the founding of America all took place in situations of scarcity. Every man's work was necessary to produce the goods and services needed for every man's good. Idleness was a sin against society. Cooperation rather than competition was the general rule. Today, goods are available in abundance, and planned obsolescence and persuasive advertising are necessary to insure the sale of what is produced. Luxuries become necessities, and wages and prices rise accordingly. The earth is exploited and polluted, all for the sake of the gross national product.

In such a milieu, the problems of unemployment and poverty must be viewed from a new angle. When the young, the poor, and the Black see the bumper sticker "I fight poverty–I work," they are tempted to shout "Why?" The traditional remedy for those excluded either by accident or design from the economic system has been to make them "productive members of society."

> Are we desparately dependent on the diligence of the worker who applies maroon and pink enamel to the functionless bulge of a modern motor car? The idle man may still be an enemy of himself. But it is hard to say that the loss of his effort is damaging to society.[25]

And to put it even more tellingly,

> The ethos of scarcity, has lost all meaning. It is not decent–but clearly unethical and immoral–for human beings to starve while grain rots in the granaries . . . if a human being must envy a mule who, no longer needed to pull a wagon, may graze in peace; and . . . for a human being to hope for per-

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25. John Kenneth Galbraith, *The Affluent Society* (Boston: Houghton Mifflin Company, 1958), p. 290.

mission to continue the mind-destroying labor which can be done by a machine.[26]

To quote as a proof-text II Thessalonians 3:10b, ". . . if any would not work, neither should he eat," is less than convincing as a response to the argument from affluence.

Arguments that the work ethic is unethical or immoral may arise out of the historical phenomena mentioned already or out of ideologies both new and old which differ in basic presuppositions from traditional Protestantism. Space does not permit a survey of certain Eastern religions which put a higher value upon passivity than toil, but brief mention will be made of certain Western points of view at variance with the work ethic.

Marxism was conceived as a movement of the workers; even in Communist countries today, music, art, and literature glorify the laboring classes. Marx, however, insisted that the aim of a revolution could not possibly be the already-accomplished emancipation of the laboring classes, but must consist in the emancipation of man from labor. Hannah Arendt sees this as the only strictly utopian element in Marx's teachings, but one which seems somewhat less utopian today.[27] In such a utopia, services would have to be performed, but these apparently would be performed by volunteers who viewed their work as something of a "hobby."

Lewis Andrews cites two apparently divergent pseudo-philosophies, currently popular among the young, which stand in opposition to the work ethic as generally understood. The first, oddly enough, is designated neo-Puritanism and has the effect of demeaning any form of work done for money, which includes almost all existing jobs. This quest for self-justification is usually dedicated to solving social ills through community organizing, working in free clinics, tutoring ghetto school children and the like.[28] The opposite of this is neo-Freudianism, popularized by Norman Brown *(Life Against Death)* and Herbert Marcuse *(Eros and Civilization),* which strives for the resurrection of the Pleasure Principle. According to Brown, most hard work is the attempt to get rid of the guilt which society has instilled by repressing the Pleasure Principle.[29] This latter position finds some parallel in Walter Kerr's *The Decline of Pleasure.* He

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26. Henry Clark, "Value Questions and Policy Proposals for a Society of Abundance," *Union Seminary Quarterly Review,* 21: 415-6, May, 1966, quoting Alice Mary Hilton, "Cyberculture–The Age of Abundance and Leisure," *Michigan Quarterly Review,* 3:228, October, 1964.
27. Arendt, *op. cit.,* pp. 130-31.
28. "Communes and the Work Crisis," p. 462.
29. *Ibid.*

says,

> We are all of us compelled to read for profit, party for contracts, lunch for contracts, bowl for unity, drive for mileage, gamble for charity, go out for the evening for the greater glory of the municipality, and stay home for the weekend to rebuild the house . . . The twentieth century has relieved us of labor without relieving us of the conviction that only labor is meaningful.[30]

Finally, the work ethic is attacked by certain theologians, who see the continuing glorification of work as a form of idolatry. This idolatry occurs whenever one's human worth or acceptance in society is made to depend upon his work.[31] Harvey Cox likewise asserts that work has become a religion, and thereby many human beings are wrongly denied their passport to participation in the economy.[32]

The increasing use of terms such as "celebration of life" in religious circles is illustrative of the protest against the idolatry of work. Henry Clark, making a theological response to cybernation states rather boldly,

> even though it is possible that service to some neighbors will always be needed it is not difficult to imagine situations in which a rigid idea that one ought to be "useful" or "of service" can produce all kinds of pointless irritations, frustrations and conflicts–far more evil, in other words, than simple relaxation and confidence that if anyone really needs service, he will call for it.[33]

Most of the challenges enumerated here have in common the conviction that the twentieth century presents a new situation in which the high value placed upon work by traditional Protestantism is actually dysfunctional. This possibility should not be dismissed without serious consideration. An attempt will be made to evaluate it in the concluding section of this article.

III. A Look at the Scriptures

Any evaluation either of the Protestant work ethic or the challenges

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30. (New York: Time Reading Program special edition, 1966), p. 31.
31. Gordon J. Dahl, "Time, Work and Leisure Today," *Christian Century*, February 10, 1969, p. 187, and Paul Hessert, *New Directions in Theology Today: Volume V: Christian Life* (Philadelphia: Westminster Press, 1967), p. 87.
32. *The Secular City* (New York: Macmillan Company, 1965), pp. 183-91.
33. "Value Questions and Policy Proposals. . ," p. 402.

to it should be preceded by a study of the Scriptures which relate to the issue. Limitations of space obviously preclude any extensive treatment of this area. It must suffice to mention a number of biblical texts and themes worthy of further study, and to commend certain analyses already done by more competent students of the scriptures.

It is commonly asserted that the Hebrews valued work more highly than their neighbors. The fact that God Himself is viewed as a worker (Genesis 2:2) is evidence for this fact. Although Israel's neighbors considered work useful because great things could be accomplished thereby, the hard work was left entirely to the women, the slaves, and the laboring class. For the Hebrew, although work was under the curse of the fall, work itself was not degraded; the fact that work yields results in a world which otherwise withholds its bounties was accepted as a sign of God's kindness.[34] Hannah Arendt says that slavery in classical antiquity was not a device for cheap labor but an attempt to exclude labor from the condition of man's life. What men share with other forms of animal life was not considered human, and this was the basis of the Greek theory of the non-human nature of the slave.[35] Although the Hebrews practiced slavery, their attitude toward the slaves and toward their own work does not parallel the Greek view. That Jesus was trained as a carpenter, that Paul was a tentmaker, and that rabbis were all supposed to support themselves by a trade, witness further to the fact that the strictly contemplative life was not the Hebrew or Christian ideal.

Throughout the Old Testament, man is commanded to work. Genesis 2:15 indicates that man's work preceded the fall. The Sabbath command in the Decalogue seems to include the command to work six days a week. Proverbs 6:6-11 is a good example of that book's condemnation of the idle.

The New Testament assumes that the Christian should work diligently. In a spiritual sense (if one wishes so to designate it) God labors in the work of salvation (e.g. John 5:17; Philippians 2:13), and the apostles as well as other Christians are fellow workers with God (I Corinthians 3:9; II Corinthians 6:1). The passages in Romans 12 and I Corinthians 12 speak of gifts to be used in the work of the Church. The use of the term "calling" in I Corinthians 7:20, so important for Luther, may indicate a kind of unity between the Christian's spiritual work in the Church and his secular work in the world, but the verse, indeed the whole passage, is very difficult to interpret adequately.

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34. Otto Piper, "The Meaning of Work," *Theology Today*, 14:174, July, 1957.
35. *The Human Condition*, p. 84.

There can be no doubt, however, of the fact that the New Testament expects Christians to work faithfully at their secular jobs. Colossians 3:22-23 indicates that slaves are to think of themselves as working for the Lord. Titus 2:9, 10 and I Timothy 6:1 exhort slaves to work faithfully so that the name of God will be thought of more highly. Colossians 4:1 urges masters or employers to treat those under them justly, since they themselves have a Master in heaven. Still work is not only for God; it is the approved way of supplying one's own physical needs (so as not to be a burden on others), and of gaining the necessary resources to help others in their need (I Thessalonians 4:12, Ephesians 4:28).

Although the scriptures commend work, they even more emphatically condemn greed and over-attention to money (e.g. Proverbs 23:3-5 and Matthew 6:19). Christians are to be content with the material things they have (Philippians 4:11-13; I Timothy 6:7-10). Although the Old Testament frequently gives the impression that prosperity is the natural result of service to God and poverty the result of laziness and sin (e.g. Psalm 37; Proverbs 6:10-11), the book of Job and some of the prophets indicate that the matter is not quite so simple. In the New Testament, both Jesus and James tend to link wealth with sin and leave the impression that the poor are special objects of God's love.

Paul teaches that religious "works" do not suffice to make men right with God. Similarly, Psalm 127:2 teaches that a frantic attention to toil is not the way to material security. Jesus' words in the home of Mary and Martha (Luke 10:38-42) serve as a warning against undue busy-ness. When Paul spoke of "redeeming the time" (Ephesians 5:16 and Colossians 4:5), it is doubtful that he had in mind the enslavement to the clock so typical of Western culture. The primary object of the fourth commandment is rest and reverence on the Sabbath, not the work to be done on the other days; there is no hint that this rest is designed simply to prepare one for more and harder work. The exact meaning of the "rest" which remains for the people of God in Hebrews 4 is not clear, but in the book of Revelation the final condition of the saints involves an existence without work, except service and praise of God.

A recent study by two Swedish biblical scholars, Ivan Engnell and Bertil Gärtner,[36] concludes that the scriptures contain a basically "utilitarian" attitude toward work. Work is not just a result of the fall. Neither is it valued for its own sake. It is simply a part of the human condition, according to God's order. God is seen as the giver of all things, including

36. "The Biblical Attitude to Work," Svensk Exegetisk Arsbok, 25:5-18, 1962.

the strength to work. Extensive documentation is given from botn Testaments.

The most thorough study of the biblical position regarding work known to this writer is a small (80 pages) book by Alan Richardson entitled *The Biblical Doctrine of Work.*[37] Much as Engnell and Gartner, he sees work as a "given." It is not essentially degrading, but neither is it "creative" in the sense that God's work is. The idea of "work as worship" finds no biblical justification. It, like worship, is a part of the Christian's obedience or "service" to God. In worship, however, one does offer to God the fruits of his work. On the subject of the relationship between "work" and "vocation," Richardson says,

> The Bible knows no instance of a man's being called to an earthly trade or profession by God. St. Paul, for example, is called by God to be an apostle; he is not "called" to be a tent maker . . . We cannot with propriety speak of God's calling man to be an engineer or a doctor or a schoolmaster. God calls doctors and engineers and schoolmasters to be prophets, evangelists, pastors and teachers as laymen in his Church, just as he calls brick-layers, engine-drivers, and machine-minders.[38]

Anyone interested in formulating a Christian stance toward the world of work would do well to give careful attention to this book.

IV. Evaluations, Clarifications, and Suggestions

No doubt this brief survey of the historical, current, and biblical issues has raised more questions in the reader's mind than the writer can answer within the scope of the space available or by his own competence. In this final section, however, an attempt will be made to evaluate the Protestant work ethic, to clarify certain confusing issues and terms, and to suggest some possibilities for Christian response to the problems of work in the modern world.

It is important to realize that parts of the stereotype of the Protestant work ethic in the minds of its critics, as well as much of what is said and done in its name by its defenders, is neither Protestant nor biblical. If the Protestant work ethic means striving for wealth, neglect or condemnation of the poor, or legalistic enslavement to the clock, Jesus was

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37. Alan Richardson, *The Biblical Doctrine of Work* (London: SCM Press, 1952).
38. *Op. cit.*, pp. 36-37.

not a Protestant, and neither, indeed, were Luther, Calvin, and Wesley, although Wesley might be criticized on the last point. How ironic that a movement which attacked justification by works should, a few centuries later, be attacked for alleged idolatry of work.

When Luther[39] spoke of vocation in relationship to work, his main purpose was to show that one did not have to leave his "secular" job to serve Christ fully. Some of today's drop-outs, who reject any job connected with money, because of the exploitation inherent in the capitalistic economic system, would probably receive Luther's condemnation just as strongly as did the monastic orders. The charge would be "self-justification." Luther saw the call of God as a call to membership in a kingdom above all earthly position. Work was simply one way of fulfilling God's plan and serving one's fellow men. Its importance was not primarily economic. Merely to do one's job, without faith, was to serve the devil.

Calvin[40] did stress the importance of work itself more than Luther, but even he put primary emphasis on the glorification of God and participation in the Holy Community. Work was a means to an end. Material gain was not simply the fruit of one's own labors but the gift of God to be handled with a sense of stewardship. His individualism might have inclined him away from socialism, with its state control of the economy, but his intense awareness of human sin and selfishness would also have kept him from trusting the "invisible hand" of the free market to bring about economic justice.

The English Protestants, both Puritan and Anglican, noted the importance of work and condemned idleness. Even the Puritans, who are often held responsible for de-Christianizing the Protestant ethic, recognized the obligations which God's gift of wealth placed upon the receiver. Breen, in the article cited earlier, says that in the seventeenth century the Puritans were actually more inclined to almsgiving than the Anglicans. Neither group put as much emphasis on the moral duty to increase one's wealth as Weber and others state on the basis of isolated examples.

Certainly no other evidence should need be adduced to show that greed for gain has no place in the life of the Christian. The cross of Jesus Christ should be evidence enough that earthly success is not the main criterion for judging one's election. A visit to a typical Black or Spanish-speaking Protestant congregation in America or just about any church on an overseas mission field should be evidence enough that the Northwest

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39. See Wingren, *op. cit.*, Piper, *op. cit.*, p. 176, and George Forell, "Work and the Christian Calling," Lutheran Quarterly 8:105-19, May, 1966.
40. See Bieler, *op. cit.*, pp. 34-61 and Troeltsch, *op. cit.*, p. 607.

European heritage of clock-watching is not essential to warm-hearted Christian devotion and service.

However, the matter of welfare or "wages without work" seems to raise more red flags among conservative Protestants. In Luther's thought the chief social questions with which a Christian government should deal involved the support of those who were unable to earn their living within the social hierarchy of "callings." There is norhing in II Thessalonians 3:10 which prohibits welfare *per se.* Those individuals who are not to eat are those who simply refuse to work, on allegedly theological grounds. The passage cannot be made to apply to persons who through discrimination, age, poor health, inadequate training, or a scarcity of jobs are excluded from the world of work. Granted all the abuses of present welfare systems, surveys repeatedly show very few healthy adult men on the rolls. Granted a certain temptation to idleness inherent in any guaranteed annual income proposal, the wealthy Christian is hard pressed to justify his enjoyment of the benefits of the affluent society while some of his fellow countrymen starve.

The Reformers may have underestimated the ultimate impact of the economic revolution which was taking place around them and which they, in part, affirmed. Luther's response to the Peasant's Rebellion is evidence of this. Calvin may have done more harm than good by stressing the economic virtues, including the re-investment of surplus profits. Still it is not Protestantism (or even Puritanism) but, rather, ignorance and egotism which elevates the values of a particular culture, class, or notion to the level of divine "institutions." It is not the Protestant work ethic but, rather, greed and selfishness which forsakes discipleship for security. It is not the concept of "work as worship" but, rather, secularism and idolatry which sacrifices family, church, and community responsibilities for the sake of the "corporation." Neither is it merely a misunderstanding of the doctrine of election but, rather, pride and self-deception which makes a man, in the words of R. H. Tawney,

> ascribe his achievements to his own unaided efforts, in bland unconsciousness of a social order without whose continuous support and vigilant protection he would be as a lamb bleating in the desert.[41]

One may laughingly dismiss the protest of the student who uses his father's credit card to travel across the nation denouncing capitalism; it is more difficult to ignore these words of a Black, Evangelical layman,

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41. *Religion and the Rise of Capitalism* (Onodon: John Murray, 1926), p. 267.

Donald Oden:

> If America and Europe gained their wealth by hard work, what part was played by slaves, sharecroppers, child labor, migrant workers, colonization, big business goon squads, monopolies, cheating the weak and ignorant, and owner-paid strikebreakers?
>
> Can't you just hear Pharaoh saying to the children of Israel, "I've got where I am by hard work."[42]

Oden, Tawney and other critics acknowledge the importance of diligence and thrift, which the Protestant work ethic stresses. Although numerous other positive contributions could be cited, at this point in time it seems more crucial to warn of the abuses to which that ethic is vulnerable.

Because many of the abuses of the Protestant work ethic seem to result from the ambiguity of the term "vocation," an attempt will be made now to clarify the concept. Biblically, the term refers to God's gracious call to salvation and service. With at least some biblical basis, Luther extended the term to designate certain positions in which Christians render service.

> The stations and offices, or neighborly relationships, are creatures or ordinances of God, through which He calls men to the service of their neighbors; and they therefore also can be described as 'commands' and 'vocations.' There is no one who is not thus called by God, Luther insists, since everyone is in a station of one kind or another—as a married man or woman, for instance, or as a son or daughter, or a prince, or a lord spiritual or temporal. He laments moreover, that people neglect these commands and vocations in favor of pilgrimages and other supposedly holy works, so that no one takes his station seriously.[43]

It is unfortunate that the idea of vocation today has been narrowed down to what one does on his job. One who responds to God's call will surely bring forth good works. For many Christians, some of these works will be performed in the course of doing a job. For all Christians, many of these works will be performed in other contexts. It is conceivable that a Christian man, in a society with a guaranteed annual income, might forsake the added material benefits which would accrue from a paying job

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42. "Work Work Work," p. 13.
43. Philip S. Watson, *Let God Be God! An Interpretation of the Theology of Martin Luther* (Philadelphia: Muhlenberg Press, 1949), p. 113.

and devote all his "working" hours, for at least a part of his life, to his family, his church, and his community. For years housewives have done this, and few of them would want it said that they do not "work" or that they are parasites on society.

The option of no "job" may not be a live one for the general populace very soon, but even now it seems safe to say that the work which the Christian does to fulfill his vocation may take place as much in his so-called "leisure" time as on the job.[44] If Jesus followed the rules for a first century rabbi, he must have worked at a secular job to earn some support. It is interesting to note that many of his works of ministry were performed on the Sabbath. Perhaps the Sabbath should not be considered in the same category as other leisure time, but this at least suggests some new directions for thought. The use of Sunday and the use of other leisure time demand more thoughtful attention by Christians, even though many have observed that the average person's actual leisure time today is not really much greater than thirty years ago. (Because of overtime, moonlighting, commuting time, etc.) In early Methodism, many wealthy converts spent their leisure time in philanthropic activity.[45] This is not a plea for a legalistic compulsion to "make every second count," but it is a challenge to the thoughtless tendency to spend all leisure time in idleness or needless consumption activities which may be more tiring and less gratifying and upbuilding than "work."

Nevertheless, it is important to relate the theological use of the term "vocation" to the commonly accepted secular usage. In spite of automation, there are many jobs which have to be done. None of these jobs involves sheer joy and fulfillment during every moment; that is one reason why money has to be offered. It has been suggested that the idea that all work should be a continuous experience of intellectual and emotional delight is a misconception fostered by certain television programs.[46] In a fallen world all work has an element of "travail." This does not mean, of course, that the Christian should not strive to eliminate dehumanizing aspects of any given job. In every generation the theologians and the laity (if such a distinction can be made) must work together to discover how work may become vocation. The following five statements are merely suggestive:

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44. See Philip Wogamann, *Guaranteed Annual Income: The Moral Issues* New York: Abingdon Press, 1968), pp. 60-61 for an "active" devinition of leisure which corresponds to a broad definition of work.
45. Wellman J. Warner, *The Wesleyan Movement in the Industrial Revolution* (London: Longmans, Green and Co., 1930), p. 192.
46. Andrews, *op. cit.*, p. 461.

1. Work in which the Christian engages should be useful, rather than harmful, to society.
2. The Christian's place of work should also be a place of witness–an arena for living out the personal implications of his faith and obedience.
3. The tools and skills which the Christian uses in his trade should be made available for the direct service of Christ's Church when appropriate.
4. The insights gained in the world of work should be used to inform the Church as she formulates her stance on various issues.

In the face of the charge of work idolatry, it must be reasserted that "the Christian doctrine of work is focused upon God more than upon work."[47] While Rome is tempted to think in Aristotelian categories and consider work at best a necessary evil, Wittenberg and Geneva are tempted to see work as an end in itself, an absolute good.[48] The naively optimistic vision of a work-free society, or one in which all work is entirely optional, is neither realistic nor desirable. However, neither work nor its fruits is capable of yielding the full satisfaction which comes through communion with God and love of neighbor. The ethic of work can never stand alone. It must be a part of the ethic of grace, gratitude, and celebration, as proclaimed by Luther, Calvin, Wesley, Barth, and the rest of Protestantism's finest spokesmen.

In a journal devoted to "The Wesleyan Message in the Life and Thought of Today," one might legitimately expect to find, in an article on this subject, more attention to John Wesley's view of work. These concluding paragraphs are a commentary on Wesley's well-known formula, "gain all you can, save all you can, give all you can," from his sermon on "The Use of Money."[49] For insight into the radical implications of Wesley's attitude toward work and wealth (not just in this sermon but throughout his writings), the writer is indebted most of all to the last nine chapters of Dr. Mary Alice Tenney's excellent analysis of the Wesleyan Way, entitled *Blueprint for a Christian World.*[50]

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47. David Moberg, *Inasmuch: Christian Social Responsibility in the Twentieth Century* (Grand Rapids: William B. Eerdmans Publishing Co., 1965), p. 148.
48. Forrell, *op. cit.*, p. 106.
49. *Wesley's Standard Sermons,* Edited by Edward H. Sugden (London: The Epworth Press, 1921), pp. 309-327.
50. (Winona Lake, Indiana: Light and Life Press, 1953).

Wesley's exhortation to "gain all you can" was little more than a command to work diligently. It did not, for example, involve choosing the most lucrative field of labor when deciding upon a life's work. In his later ministry, as he foresaw the secularization of second generation Methodism, he became quite outspoken against the "vile earthly-mindedness" that governed the choices of many parents for the vocations of their sons. Particularly to be shunned was any work which harms the body or soul of either the worker or the neighbor, work with unhealthy hours, work connected with the liquor trade, and work involving cut-throat competition.[51] This is reminiscent of early Christianity.

> Christians took part in all the general conditions of life and industry, and avoided only those callings which were impossible for them as Christians; those who had lost their work for this reason were cared for by the Church. In those stern early days, however, this principle of excluding all unsuitable employments cut very deeply into life. All offices and callings were barred which had any connection with idol worship, or with the worship of the Emperor, or those which had anything to do with bloodshed or with capital punishment, or those which would bring Christians into contact with pagan immorality.[52]

These qualifications have much to say to the present day. The production, advertising, and distribution of unnecessary or harmful goods, for which an artificial "need" must be created, should come under careful scrutiny. In spite of twentieth century advances, much factory work is still very degrading, many mines are unsafe, and many industries wreak havoc upon the environment. Christians in management positions must become increasingly sensitive to such things.

In a day of conspicuous consumption (e.g., $25,000 bathrooms, annual fashion changes, planned obsolescence, enormous sums spent on cosmetics, pets, entertainment), the injunction to "save all you can" assumes new relevance. The limits of expenditure which Wesley set for the Methodists were, as summarized by Dr. Tenney:

> first, "to provide for giving all men their due"—to owe nothing; secondly, "to provide sufficient plain, wholesome food, plain raiment," and all "the household necessaries of life"—to be economically selfsufficient; thirdly, to leave his children upon

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51. *Ibid.*
52. Troeltsch, *op. cit.*, p. 123.

> his death "in a capacity of providing" for themselves within the standards he had set for himself; fourthly, "to lay up from time, that needed for carrying on worldly business in such measure and degree as is sufficient to answer the foregoing purposes." To spend more than this was to succumb to the love of money.[53]

How many American "Wesleyans" adhere to such standards? If Christians in sufficient numbers would make common cause, on this one point, with concerned environmentalists, humanists, and even certain sincere "drop-outs," the dangerous orgy of consumption, in which America is now engaged, could be tempered, if never entirely halted.

A normal, healthy practice of the first two elements of Wesley's formula led many Methodists to become wealthy. As many of the wealthy seemed to succumb to temptation, Wesley came to put more emphasis upon the last part, "give all you can." He opposed any theory of stewardship based upon the material rewards of giving or upon spiritual merit gained thereby. His emphasis was more on the practice than the doctrine. He believed that the Christian was to look upon himself as one of the "poor" whose wants are to be supplied out of the substance God puts in his hands—the remainder is for giving, for the needs of the poor and the evangelization of the world.[54]

A look at the current economic picture shows a strange combination of overproduction, underemployment, and the apparent lack of funds to meet the challenges of the urban and ecological crises, the nagging specter of poverty, and the Church's unfinished task of evangelism. A comparison between the salaries of those in the entertainment world (to cite only one possible example) with those in the so-called "helping" professions is further evidence that something has gone wrong in the American or Western system of values. John Kenneth Galbraith seems to be on the right track when he calls for "investment in human as distinct from material capital."[55] There are many jobs which desperately need to be done but for which, with an excessive emphasis upon production, there is now no "market." Some of these jobs, indeed "vocations" in the fullest sense, could be performed by the relatively unskilled, others by the highly trained whose present jobs might be endangered by a de-emphasis on material production. This writer is not widely read in the field of economic theory, but he finds it exhilirating to imagine what could happen if

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53. Tenney, *op. cit.*, pp. 203-04.
54. *Ibid.*, pp. 219-20.
55. Galbraith, *op. cit.*, p. 346.

Christian wealth were liberated from needless consumption and channeled into giving for meaningful goals–through the Church, through foundations, through individual philanthropy, and even, under certain circumstances, through the willing acceptance of tax increases. To quote once more from Dr. Tenney,

> The chief reason for the failure of Methodism to make its proper contribution to the Industrial Revolution was not its evaluation of the economic virtues. It was its refusal to adopt the Wesleyan way for the use of money, a refusal which amounted to a rejection of the doctrine of perfect love . . . Had the response to the dictates of love which led early Methodists to accept all the obligations of stewardship continued, there is no telling how radical an expression of Christianity might have ensued.[56]

This last third of the twentieth century provides as many obstacles to Christian discipleship as did any part of the first, sixteenth, or eighteenth centuries. The Protestant work ethic, when separated from the perversions which so easily attach to it, is one possible perspective from which to formulate an appropriate Christian ethical offensive. Now, as in every age, it is the responsibility of the whole Church to discover anew the proper means of relating vocation, work, wealth, leisure, and love.

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56. Tenney, *op. cit.*, pp. 273, 275.

BOOK REVIEWS

The African Genius, by Basil Davidson. Boston & Toronto: Little, Brown & Co., 1961. 367 pages. $2.75 (paperback).

The new prominence given to Black Studies has given incentive to a new—and long overdue—investigation of the African heritage. The white world has too easily assumed that Blacks have no genuine history, and sincere efforts are being made to redress the injustice. This volume is a welcome step in this direction.

Professor Davidson has attempted the difficult task of ferreting out the history of African institutions, customs and culture, against an extremely knowledgeable awareness of the nineteenth century biases of the world of white scholarship. His volume, making large use of diagrams, photos and linguistic artifacts, traces African social configuration, familial patterns, psychological reactions, governmental institutions, and social control mechanisms. He shows a keen awareness of the psychological roots of many of 'primitive' societies, and traces the intricate pattern of relationships between religious usages and the anxieties which they seek to assuage.

The impact of religious influences from the outside upon tribal life is traced with much patience and with apparent keen insight. The author tries to "think black" and to understand the manner in which the African mind has tried to cope with the paternalism (not to mention arrogance) shown by outsiders toward it and its products. He tries also to deal with the manner in which the past of Africans affects their Christianization, and in which usages from the past, many of which are accepted subconsciously, are retained as ingredients in the life of African Christian communities.

The work is outstanding for the manner in which it offers an overview of Black Africa. While written from a viewpoint sympathetic with missionary endeavor, it does serve to prick the Christian conscience at many points, and to counter the view that "all that" can be left behind in the mentality of a people. A work worthy of wide reading, it is also pleasing in its approach and genial in the handling of its materials.

Harold B. Kuhn

Selected Shorter Writings of Benjamin B. Warfield – I, by John E. Meeter, ed. Nutley, N. J., Presbyterian and Reformed Publishing Co., 1970. XV, 494 pages. $7.50.

Professor Warfield's teaching career at Princeton Seminary spanned those decades when classic liberalism was at its zenith in this country. As a defender in the reformed tradition he wrote passionately and with obvious theological insight. Shortly after his death Oxford University Press published in ten volumes some of his more significant works. About 1950 the Presbyterian and Reformed Publishing Company issued a five-volume set comprising the best of the ten-volume edition, by then long out of print. These five volumes are still available and widely sought by theological students: *The Inspiration and Authority of Scripture, The Person and Work of Christ, Biblical and Theological Studies, Calvin and Augustine,* and *Perfectionism.*

The same publishing house has now made available the first of two volumes of miscellaneous shorter writings by Warfield. These have been culled from newspapers and from a variety of ecclesiastical publications. Such a *pot pourri* is particularly worthwhile in that it enables the reader to realize the catholocity of interests of one who might otherwise appear to be a rather austere apologist-theologian. In these writings Warfield becomes a man deeply concerned for the spiritual life of seminary students, and he writes about the seminary curriculum–an ever relevant topic. In numerous articles one perceives the vitality of Calvin and, at the same time, the tendency toward sterility of Calvinist orthodoxy. Occasionally one is disappointed. For example, in a brief note on Frederic Godet, the commentator, we get a summary of one of Godet's former pupils, rather than a first hand appraisal by Warfield himself. Nevertheless, much material is here made available to a generation that did not know Warfield. Evangelicals, without "resting" on the literary works of their predecessors, should have a healthy regard for their serious involvement in the theological enterprise. It is to be hoped that many will become acquainted with this volume and, by so doing, with Warfield himself.

Robert W. Lyon

Daniel: The Key to Prophetic Revelation, by John F. Walvoord, Chicago: Moody Press, 1971. 317 pages. $6.95.

Dr. Walvoord has presented in readable style a commentary which should be useful to the interested student. He is convinced that Daniel has been the recipient of a "comprehensive revelation" of God's program

until the return of Christ. As such, it provides a key to prophetic revelation, necessary for unlocking passages such as the Olivet Discourse (Mt. 24-25) as well as the Book of *Revelation.* The author presents two possible divisions of the book: the traditional division on the basis of the first six chapters being historical and the last six being predictive, and the suggested division by Robert Culver of three major sections–(1) Introduction, Chapter 1; (2) The Times of the Gentiles, written in Aramaic, Chapters 2-7; (3) Israel in Relation to the Gentiles, in Hebrew, Chapters 8-12.

The text is treated as the product of a man named Daniel, who was exiled in the first captivity in 605 B.C., as the book states, although liberal scholarship has rejected the authenticity of Daniel for various reasons. One reason is its apocalyptical character. However, there are other Old Testament passages apocalyptic in character, which are not questioned (e.g. Ez. 37:1-14; 40-48 and Zech. 1:7-6:8). These passages and Daniel are in stark contrast to non-canonical apocalyptical writings "because of the more restrained character of their revelation, identification of the author, and their contribution to biblical truth as a whole."

Walvoord correctly identifies the real opposition to the genuineness of the book as being the result of philosophical presuppositions which are antagonistic to any acceptance of the supernatural character of the Bible, and not the product of additional facts which militate against the traditional view. Liberal scholarship, he argues, has simply reviewed the criticisms of Porphyry, a pagan Neo-Platonist of the third century A. D., who was staunchly opposed by the early church fathers.

One of the great needs today is much stronger exegetical preaching and a serious concern for the *whole* Bible. This book will be an excellent reference for both student and pastor.

William B. Coker

Mobilizing for Saturation Evangelism, Clyde W. Taylor and Wade T. Coggins, editors. Wheaton: Evangelical Missions Information Service, 1970. 245 pages. $2.95.

This book is comprised of papers read at a Saturation Evangelism Consultation in Leysen, Switzerland, in 1969. Presented by the top leaders in this field, the material represents mature reflection on united efforts to reach whole nations for Christ.

Latin American programs of Evangelism-in-Depth are ably discussed by Horace L. Fenton, Jr. and Ruben Lores. A Southern Baptist Crusade

in Brazil, less comprehensive, is described by Henry Peacock. From his vantage point in Columbis, South America, the question of Follow-up is analyzed by Edward Murphy. The African counterpart called New Life for All is discussed by Wilfred A. Bellamy and Gerald O. Swank. Willys K. Braun describes the Christ for All program for the Congo. Also included is a resume by H. Paul Ko of the nationwide evangelistic campaign in Korea, (1965). To add zest to the treatment, though not consistency, there is a paper by James Kennedy telling of his ministry at the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida.

As one might expect in a work of this kind, there is considerable repetition of main ideas. Still there is a wealth of material that will inspire and direct persons concerned about national evangelism.

Robert E. Coleman

The Collapse of the Third Republic, by William L. Shirer. New York: Simon and Schuster, 1969. 1081 pages. $12.50.

Inside the Third Reich, by Albert Speer. New York: Macmillan, 1970. 596 pages. $9.50.

Stilwell and the American Experience in China, by Barbara W. Tuchman. New York: Macmillan, 1970, 1971. 621 pages.

These three important volumes have two things in common – all three grow out of World War II and all three bear witness to the catastrophe which sometimes follows the failure to combine courage with conscience. With the same care for detail with which he noted the rise and fall of the Third Reich, war correspondent Shirer details the events which led to the fall of France in World War II. He reports that the fall of France was not due to any lack of basic strength; it was rather a failure of leadership, a failure of nerve. The leaders of the Third Republic were living in the past. Caught up with memories of their victory in the first World War, they naively assumed that history would repeat itself and that France again would be saved as if by a miracle. The result was failure, not only of France but of England as well. Like the Roman Empire, France fell more from internal decay than from external pressures.

In what could be called a companion volume, companion both to the collapse of the Third Republic and to the rise and fall of the Third Reich, Speer presents an insider's portrait of the Third Reich. He was primarily

an architect, but early he won Hitler's admiration, to the extent that he was given charge of all armament production throughout the Third Reich. Although he became disillusioned in Hitler he got himself so deeply involved that he found it difficult to extricate himself. On a few occasions he refused to carry out some of the more inhuman assignments. Eventually, convicted by the war crimes commission at Nuremburg, he was imprisoned but not executed. The book comprises memoirs written in Spandau prison, together with the author's reminiscences after his release. The chief value of the volume is its intimate pictures of the leaders of Nazi Germany. It also chronicles the checkered success and all too often the ineffectiveness of the Allied air raids on Germany. The report indicates that Hitler's assessment of the western governments as "weak and indecisive" (p. 72) was the consideration which emboldened him to make one aggressive action after another. Later, when Hitler was waging war against "almost the entire world" the author termed in retrospect the "militarization of the Rhineland the most daring of all his undertakings." He quotes Hitler as saying, "If the French had taken any action, we would have been easily defeated; our resistance would have been over in a few days."

The volume clearly evidences the fact that a desperate desire for peace on the part of the Western Allies led to their weakness and indecisiveness, a fact which Hitler early recognized and utilized to his own advantage. The Pacifists' crusade for disarmament and "peace at any price" helped pave the way for Hitler's early conquests.

Barbara Tuchman, a Far East correspondent in the 1930's, witnessed the Japanese penetration of China. Her volume reflects not only an intimate acquaintance with the situation in China before and during World War II, but also a capacity to interpret and evaluate. She chronicles the civil disturbances in China during the 1920's, the penetration by Japan in the early 1930's, and the questionable eagerness of statesmen and missionaries to accommodate the rising nationalism. For Japanese aggression in Manchuria, and later in all of China, was in violation of the Nine Power Agreement which guaranteed the integrity of China. It was also against the counsel of the league of Nations. But because the European powers and the United States failed to do more than verbally protest, the Japanese shrewdly calculated that they could subjugate China without their suffering either economic or military penalties. The United States felt morally bound to keep faith with China but the demand for "peace" in this nation was so imperative that neither the Secretary of State nor the President could rally the nation for the defense of its ally. A French statesman likewise excused his nation's inactivity by saying that the trouble was "far away."

The author notes Stilwell's activism, his many frustrations, his courage, and his growing estrangement from China's leader, Chiang Kai Shek. Stilwell urged that the Chinese be more active in their own defense.

The author notes also the naivete with which visiting correspondents recorded a Communist idealism, failing to see the single-minded dedication to revolution that masked the sinister Marxist philosophy of totalitarian rule.

These three volumes growing out of the experiences of World War II, agree in showing that a mere desire for peace is not sufficient to deter ruthless aggressors. It documents the folly of abandoning weak allies, leaving them to the mercy of predatory neighbors as not only morally wrong but in the long range view not even in the national interest. It shows that conscience and idealism must be matched with courage, that peace without justice is elusive.

George A. Turner

High Priest, by Timothy Leary. New York: College Notes & Texts, Inc., second printing in 1971. 353 pages. $2.95.

It would be difficult to compile a more effective non-book than this, which reprints the earlier issue of 1968. An indication of the bizarre quality of it is suggested on the cover page, in which its weight (17 oz.) is indicated, rather than the number of pages which it contains.

The work contains a series of records of experiences of users of psychedelic drugs. Each page contains, in parallel columns, some sort of chronicle of what is taking place (in larger type), and alongside a sort of commentary. The relation between the contents of the two columns is confused, sometimes without any evident connection. If the book has any framework at all, it is found in the times in which the narrated "trips" were taken, namely January 1951 to June 1962. From the incoherent quality of the records, one is inclined to question whether those involved really had sufficient command to record dates accurately.

If the "trips" described here are typical, and the intellectual results are what usually follow the use of hallucinogens, then one wonders what will be the future of the "Consciousness III" people of whom Charles Reich writes with such verve, since the use of drugs is as much a part of their lifestyle as bell-bottom trousers and a breathless "Oh, Wow!" at events which strike their fancy. If this type of living should prevail on a large scale, then the greening of America will probably be withering, and the world's work will need to be taken over by the rising blue-collar class who have sufficient moral fibre to face life without mind-distorting drugs.

Harold B. Kuhn

BOOK BRIEFS

Black Awareness: A Theology of Hope, by Major J. Jones. Nashville: Abingdon, 1971. 143 pages. $2.45 (paperback).

Beginning with an examination of black history in the United States, Dr. Jones shows that the church has too long conformed to its traditional social context rather than having pioneered in racial reform. Yet even in today's world of racial pride and revolutionary zeal, a theology of hope is projected, a theology that will bring about a type of community that transcends racism.

Isaiah: Prophecies, Promises, Warnings, by W. E. Vine. Grand Rapids: Zondervan, 1971. 222 pages. $1.95 (paperback).

This book gives a chapter-by-chapter analysis of the text in laymen's language. Its aim is two-fold: first, to seek to unfold the Scriptures; secondly, to bring to bear upon the lives of believers the practical effects of the warnings, promises, and prophecies of the book of Isaiah. It is a reprint of a classic.

Fire in the Hills, by Lee Fisher. Nashville: Abingdon, 1971. 158 pages. $4.95.

This is the story of real life on a missionary frontier. Its setting is the Laurel Fork section of Bell County, Kentucky, in a quiet mountain community called Frakes. The story is largely told through some of the lives that were changed under the influence of a God-endowed preacher. It shows that the age of miracles is very much with us. Lee Fisher is now a personal assistant to Billy Graham.

How to Prepare Biblical Messages, by James Braga. Portland (Oregon): Multnomah Press, 1969. 216 pages. $5.95.

This manual on homiletics, designed for both the classroom and the pastor's study, divides itself into two parts, the first presenting a discussion of the major types of sermons and the second dealing with the mechanics of sermon construction. The work is rich in practical insights and reflects a lifetime of study.

Dictionary of Pagan Religions, by H. E. Wedeck and Wade Baskin. New York: Philosophical Library, 1971. 363 pages. $10.00.

Assembled here for the first time in one volume are essential facts about the cults and rites associated with polytheistic religions from the Stone Age till now. The aim is to preserve a partial record of past and present pagan religions throughout the world.

Expository Sermons on the Book of Daniel, by W. A. Criswell. Grand Rapids: Zondervan, Vol. I, 1968, Vol. II, 1970. $3.50 ea.

A well-known Baptist pastor, "overwhelmed by the immensity and virulence of the bitter attacks against the authenticity of this prophecy," dedicated himself to preaching through the book. Volume I deals with introductory materials and discussion; Volume II with Daniel, chapters 1-3. Other volumes are in preparation. The two in hand present the liberal onslaught and this scholar-preacher's defense.

The Contemporary Preacher and His Task, by D. W. Yohn. Grand Rapids: Eerdmans, 1969. 159 pages. $2.95 (paperback).

The senior pastor of the Church of Christ at Dartmouth College (N. H.) attempts to discover a way by which expository preaching can become

an exciting adventure for both preacher and people. He is concerned with the sacramental nature of preaching: the sermon must become a channel of the grace of God to men. The book discusses matters such as the unity, authority, and exposition of the Bible.

Young Readers Book of Bible Stories, by Helen Doss. Nashville: Abingdon, 1970. 384 pages. $7.95.

In this book, remote Bible characters and their surroundings come to life. Intended primarily for the younger generation, these narrations and expositions may well serve preachers and teachers in need of a ready reference to simplified accounts of Biblical events and episodes. Both Old Testament and New Testament stories are organized each in a frame of nine parts. Scene-setting introductions are provided for each Testament. Researched etchings add to the value of the book.

Deeper Experiences of Famous Christians, by James Gilchrist Lawson. Anderson (Ind.): Warner Press, 1970. 271 pages. 95¢ (paperback).

This is a reprint of a work that calls for wide reading in our time. Here are gathered gleanings from the biographies and other writings of some of the most mature Christians of all ages: George Fox, Bunyan, Whitefield, Fletcher, George Muller, Moody, General Booth, and others who experienced the baptism of the Holy Spirit. The reader finds moving evidence of God's purpose throughout the ages.

In Remembrance of Me, by Alexander Whyte. Grand Rapids: Baker, 1970. 105 pages. $1.50 (paperback).

This is a reprint of a little classic by one of Scotland's great preachers. The freshness and devotional quality of these Communion meditations are still richly appealing.

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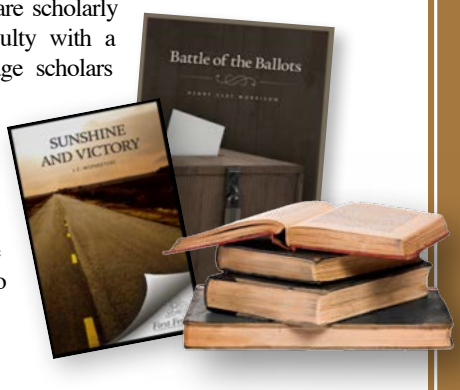

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